

Lutheran Herald

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*O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown;*

*O sacred Head, what glory,
What bliss, till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.*

Lutheran Herald

To Whom Shall We Go?

Gerhard Belgum

Department of Philosophy, Luther College

To whom shall we go? Who or what is your god? All around the world, in every culture and civilization known to historians and anthropologists, men have asked that religious question. *To whom shall we go?* This is one of life's questions with answers from the cross.

In China many answer that question with the name of Confucius. *To whom shall we go?* Go to the sage of sages with his ethical teaching. Go to Confucius and his Analects, his pithy moral epigrams. To this day many intelligent people of China profess that they find satisfaction there.

But most Chinese do not think that it is enough to hear what Confucius said. So they have adopted a watered-down version of Buddhism, or else that strange combination of mysticism and superstition known as Taoism, the religion of The Way. A great many try to embrace a syncretism of all three. A few million have bowed to the Crescent and the Sword, and have gone the way of Allah and his prophet Mohammed. They have not answered the question, "To whom shall we go?"

The party in power in Russia and in the satellite countries and now in China has its answer. To put it in George Orwell's phrase, so harmless-sounding and yet so deadly, "Go to Big Brother."

Let him speak and think for you. Communists offer their ideology as a substitute for religion, as a materialistic perversion of Christianity. To many, Communism is a faith



Photo by Ewing Galloway, N. Y.

and a life. They have their heaven: a kind of social structure; they have their savior: the succession of interpreters of Marx and rulers of the Kremlin. *To whom shall we go?* Go Communist. What's our god? Party.

India has many answers. There is the answer of the Hindu—not one answer, but several, really, for Hinduism is not so much a religion as a national attitude and social structure based on caste. Hindu Phil—Hindu Yogi—Hindu mysticism—Hindu devotion—take your pick. But no god to go to, for most Hindus, too, are atheistic. Or the Indians have Buddhism, with its idea of nothingness as man's ultimate goal. To whom shall we go? There is no one to go to. And the Indians have Sikhism, a step or two away from Hinduism and a step or two away from Mohammedanism. They have Jainism, who say, *To whom shall we go?* We don't know, but we're trying Mahavira.

We could circle the globe. Japan? Try the Emperor, because we still vaguely adhere to Shinto. Christian missions haven't made even a small dent on us yet. The South Sea Islands? Buddha or Mohammed or nobody. Primitive areas? Don't go anywhere, except maybe to the medicine man. Just keep those evil spirits away!

LUTHERAN HERALD

O. G. Malmin, Editor

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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But you don't have to go abroad to find tragically mistaken answers to the question, *To whom shall we go?* Just look around. "Why, go to the dollar bill, or to its multiples, or to all the stuff it will buy," some answer. Money is power and life's highest value. Others say, go to education. Rely on the power of universal education, and the question, "To whom shall we go?" will disappear. Religion is outmoded, or at best secondary. Or, some say, go to government, particularly world government. Some pin their highest hopes on the political wisdom of men. You know all the answers of the enthusiastic theorists who mistake some earthly, finite goals for the eternal ones.

But look still closer to home. What's *our* answer to the big religious question, *To whom shall we go?* I don't mean our easy, pat, automatic answer, the answer we give because it's expected of us. I mean the answer our life and plans and conduct reveal. To whom *are* we going?

Here is Lenten self-examination. *Who is our God, actually?*

Peter gives us both our question and our answer. "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God!" Jesus had just asked, you remember, "Will you also go away?" Here was Peter's response to Him. Here is the earliest creed of Christendom. Christ alone is our salvation, our hope, our destination, because He is who He is, and because He willingly went the lonely, deadly, atoning way of the cross.

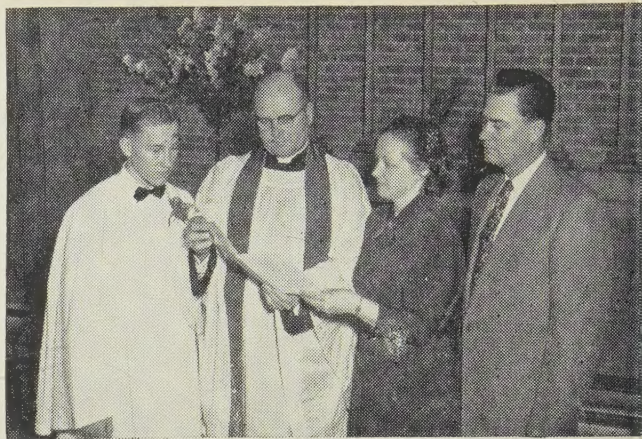
Some teachers were talking about some students. One was a serious problem. A professor finally said, "There isn't much more we can do for him unless he finds out where he's going. Right now he doesn't know where he's going." This was an epitaph for an academic career which is either ending permanently or else will be long delayed—a young person with a great opportunity but no educational or vocational goal, and so a failure, for want of knowing where to go.

Far more tragic is the young man or woman who has not answered the question of Peter, and who is therefore in a spiritual vacuum, or else has given the wrong answer and is therefore on a path which leads away from God.

To whom shall we go? To whom *are* we going, in our need and sinfulness, with our problems and anxieties? Confucius? Buddha? A totalitarian state? Big brother? The River Ganges? A system of government? Stocks and bonds? The realm of my limited intellect? Nowhere? Consider the alternatives.

To whom shall we go? I choose Jesus Christ. His grace is sufficient for me, for on the cross He chose me.

LUTHER LEAGUE OFFERS PACKETS FOR PARENTS OF CONFIRMEES



The Reverend Albert L. Abrahamson, pastor of Trinity Lutheran Church, Yankton, South Dakota, is shown presenting a literature packet to Mr. and Mrs. Florea Weverstad, whose son, Robert (left) was a member of the 1953 confirmation class.

These "Packets for Parents of the Newly-Confirmed" are being supplied by the Young People's Luther League again this year. They are designed to help parents in their on-going task of nurturing their children in the Christian faith. Included in the folder are materials of the high school Bible department of the Sunday school, the Bible camp, the program and aims of the Luther League, training in Christian stewardship, the significance of confirmation and of the Lord's Supper, and Christian literature.

Pastors may order these packets without charge, in the quantities needed, from the Young People's Luther League, 422 South Fifth Street, Minneapolis 15, Minnesota.

CABLE FROM THE CROWN PRINCE

Crown Princess Martha of Norway has for some time been seriously ill. Recently the daily press reported her condition as being highly critical. In response to a cablegram from Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church, to Crown Prince Olav offering prayer and best wishes, the Crown Prince cabled Dr. Aasgaard as follows.

Sincerest thanks for kind wishes and intercession. Happy to be able to report that the slow and gradual improvement continues. Kindest greetings.

OLAV

The Crown Princess of Norway is remembered by tens of thousands of people in The Evangelical Lutheran Church, both from the visit she and the Crown Prince made to many communities in 1939, but also because she and her children made their home in the United States during World War II. She is a devout Christian woman.

The Centurion

S. George Reishus

(Copyright, S. George Reishus, 1950)

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the son of God.

Mark 15:39

Cornelia: I've waited long. Are not Love's wings more swift than this? So tardy come, what eloquence wilt offer for my kindness? Oh, Quintus, hast so soon forgot?—forgot the stars, the velvet, sprinkled vault, the moon o'ershining fair Jerusalem—the night so recent gone, yet since so long—when all the world stood still to hear our troth? Come, sit by me, loose first that hideous sword that never yet more cruelly did wound an enemy of Rome than thou hast wounded me.

Quintus: Nay, love, 'tis I who bear the wound.

Cornelia: Alas! And I have chided thee! Oh, tell, how flowed thy precious blood? Where gaped the wound that threatened to pour out my life with thine?

Quintus: Nay, that I cannot tell; I only know its pain, its searing anguish no mere flesh could compass; it is a wound that shrivels up and turns to dusty void the well-spring of my being. I have seen and heard of late such dire things I am turned babe. This sword-arm here is palsied quite—wants no more blood—Blood! It flowed adown His cheek and washed my manhood clean away.

Cornelia: Blood? What blood? Is Palestine at war? Is not Pilate hemmed secure, all ringed about with mighty Caesar's legions?

Quintus: Aye, Pilate washed his hands, is thus secure.

Cornelia: Quintus, what speakest thou?

Quintus: Pilate washed his hands. Yet are they red; they'll ne'er be white again. They never will, nor can be, white again.

Cornelia: My love, what strangeness this?

Quintus: And mine—see!—oh, no more blood!

Cornelia: Quintus, I am afraid. Sure, if blood were shed 'twas quiet done—and 'twas not Rome's.

Quintus: Aye, Rome's. And all the world's. I think the very seas are full.

Cornelia: Thou wast Quintus the centurion. What now thou art become, I know not. Surely not he who said he loved me two short days ago. Why say'st thou, "Pilate washed his hands"?

Quintus: Accursed Jews! A woman stood pressed close our cordoned shields that held the rabble back. Her

one arm held a suckling babe to hate-venomous breast. When Pilate asked their will, her voice arose shrill o'er the lustful din, "Let Him be crucified!" And then, O love, He turned, and bent those gentle eyes upon her. And in that gaze I saw a god—if god there be.

Cornelia: Caesar has lost a soldier. I have lost a lover. Who is this man? And is He crucified? Oh, I do hope it if He thus can steal my lover's heart from me. What call they Him?

Quintus: Pilate wrote above His cross: "Jesus of Nazareth, King of the Jews."

Cornelia: King! And crucified? Then He is dead!

Quintus: Dead! That this should be!

Cornelia: King? And crucified! What matter then? Kings have died ere this. A king is but a man, and less than man where Caesar is. Caesar knows no king. I think ye have done well.

Quintus: Aye, well, if He were man.

Cornelia: What else? A god?

Quintus: I think he was a god.

Cornelia: A god? And dead? At Pilate's hands? Oh, Quintus.

Quintus: I stood before His cross. His gentle eyes were closed in pain. The high priests came and wagged their heads, reviling Him. The one I stopped—enquired of him th' offence of Him who hung upon the cross. "He has blasphemed!"—the answer came through hate-empurpled lips—"He has said He is the Son of God"—and then—a sudden dark. The sun paled high in heaven, and all the earth was bathed in murky terror. Then did Jesus cry aloud I know not what, and all the earth did quake and cast us down. The temple veil was rent—the very graves spewed out their dead, the rocks did move—I looked—and He was dead!

Cornelia: Quintus! Quintus!

Quintus: Dead. That I should see Him die! The high priest came to ask guard—and yet I know He will arise!

Cornelia: My love, cast off this fit. He was a man, and died. The grave will keep its dead.

Quintus: He is a god, and lives. I go to watch, to see Him rise. When morning comes His tomb will ope. And then—

Cornelia: And then, Quintus? Quintus?

Quintus: Then shall I follow Him.

HE IS ARISEN

But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest.

"Follow Me"

(Matthew 9:9)

GERTRUDE E. WARTCHOW

Follow me in spirit lowly
To the garden; kneeling there,
Bow your head in meek submission
And repeat with me this prayer:—
"Not my will, but Thine, O Father,"
As becomes a child and heir.

Follow me to halls of judgment,
Facing ridicule of men,
Hearing unjust accusations,
Turn the other cheek again;
Praying, as I did, "Forgive them."
You shall be a Christian then.

Follow me to Calvary; there,
Though your sins cause bitter grief,
If you trust in My redemption
From all guilt you'll find relief;
And you'll follow me to heaven,
As did the repentant thief.

Resurrection

GERTRUDE HANSON

This transformation that the spring has wrought
Reveals the touch of God—an awesome thing.
The dullness and drabness—that we thought
We could no longer bear—have fled to bring
Enchantment, revelation, blest rebirth.
Behold *His* glory in new blooms, like stars;
Soft-greening carpets on the dull, gray earth;
New vestments for the naked trees; the scars
Of winter's making healed; lost joys restored.
From year to year this wondrous change transpires;
All men can see God's matchless gifts outpoured.
How strange it is that man, self-blind, desires
Escape from such renewal, such perfection:
The inner miracle of resurrection.

Thirty Pieces of Silver

MILDRED OFFERLE

Thirty pieces of silver, a paltry sum,
And yet, it bought the soul of one frail man—
Who into dark Gethsemane had come,
Intent upon a base betrayal plan.

Thirty pieces of silver, dripping blood,
The price they set upon the Savior's head.
It turned the mob into a shrieking flood,
"His blood be on *us*, upon our children," they said.

Thirty pieces of silver! And yet, they bought
God's perfect, promised, sacrificial Lamb.
He died unrecognized by those who sought
An earthly king with scepter and diadem.

Thirty pieces of silver . . . to Calvary . . .
The price of our salvation thus was paid
In infamy upon a dogwood tree . . .
Thirty pieces of silver . . . and Christ betrayed.

Hail Our Savior-King!

THELMA ALLINDER

Christ Jesus is unnumbered with the dead,
For He is risen even as He said!
Come with your instruments of music! Sing
Glad anthems in His praise! To what great thing
But His miraculous birth could we compare
The wonder of His resurrection there
Within the garden, from the lonely tomb
Where He had lain encircled by its gloom?
Let harp and organ, trumpet, bell, and voice
Proclaim our joy today! May girls and boys
Join with their elders in a happy song
Because our Lord could not be held for long
In death's grim care! Our Lord is risen! Hail
Our Savior-King! His mission did not fail!



Religious News Service

LET HEAVEN AND EARTH REJOICE!

The Second Child

Mrs. Casper Brenden

Blue-eyed and flaxen-haired, four years old. Her name is Faith. She picked up a small white rock from a sandy acreage of mesquite, creosote bush, and cholla (jumping cactus) and gave it to me. "Here's a pretty stone for you."

The episode was fraught with symbolism. The little girl was God's grace, her name was Faith, and the rock typified the staunch foundation—the spiritual rock of Christ. Soon there would be more evidence of living stones on these desert acres where the Seed was already planted and bearing fruit. This was the building spot of one of God's acres (two and one half, to be exact).

When the eldest child is born, there is much rejoicing and celebration. By the time the second child is born, the event is looked upon as a matter of course. The child is more or less taken for granted. This second child (of The Evangelical Lutheran Church in Arizona) has been growing at a remarkable rate.

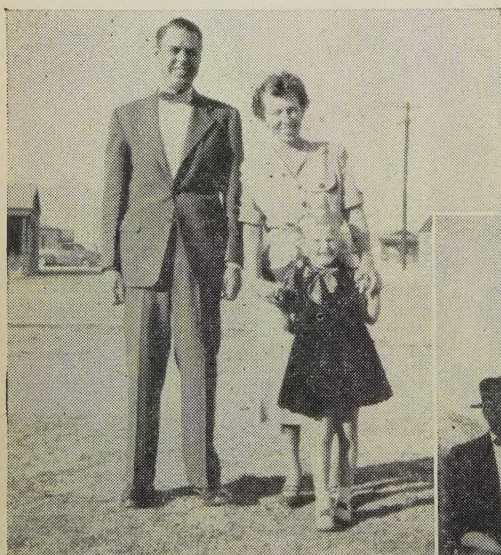
Not long ago our Home Mission children of the Church were referred to as a household—part of the household of the ELC. The Arizona household is in a different kind of land. The children live quite far apart. Hope is in Phoenix, and Calvary is in Tucson. Unless you have visited the inscrutable Grand Canyon state and really lived in it for a while, you can not appreciate the fact or realize the difference. A few reasons are

the unique winter climate, where the summer sun spends the winter; the transient character of the residents, a heterogeneous group brought together for as many reasons; the antiquity of the region steeped with the blood of the Spanish Conquistadors, the warring and peace-loving Indian tribes, and the early American pioneers.

Arizona is America's frontier, the land where "The sun and the air are endless with silver tricks" (Carl Sandburg). A desert land of haunting mystery—a frontier country in the program of Home Missions in our Lutheran Church. It is safe to assume that a large majority of Americans know nothing of Arizona. The eight million tourists (actual annual count) know very little about it. It is a land of opportunity within our national borders, and it needs the Word of God. Arizona shows a net gain of 61.2 per cent in its population from 1940 (499,261) to 1951 (estimated to be 805,000).

Let us learn some more concerning our second child, Calvary Lutheran of Tucson. The first child is Hope Lutheran of Phoenix. Calvary is also the second church child of the Rev. Harold Larsen, who came from Chicago.

On April 3, 1953, Miss Constance Lunde began the survey of Tucson's east side area. She worked until June and actually contacted 2,490 families. That was real effort of the head, the heart, the hands, and the feet! Almost 2,500 homes—a small city in itself. Of that group 581 families were unchurched, and 33 families



Pastor Larsen and his family



Pastor Larsen and Faith at the site of the new church.

refused to have anything to do with the work of God's kingdom.

Pastor Harold J. Larsen, his wife, and small daughter Faith arrived from Chicago on April 18, 1953. Arrangements were made to meet in the Peter Howell Public School, and the first meeting was held April 20 (not much time to get unpacked). The first service was conducted May 3. Services and Sunday school are still being held at this location until the first church unit is built. His sermon that day was "The Best Place on Earth." I wish that I had heard it. From a conversation with Pastor Larsen, I discovered that he did not think, prior to his advent in Arizona, that it was the best place on earth. To him it even lacked the glamor of a far-off foreign mission. Then he said something like this: "It didn't seem to make much difference what I thought or where I wanted to go. God made the final decision."

The congregation was organized November 22, 1953, and within six months was self-supporting. At this first service a class of four adults was confirmed, one man being baptized. This same man is now drawing plans for the new building. At present the congregation numbers 106 baptized souls with 67 confirmed members in a total of 28 families. Calvary congregation is self-supporting and has pledged \$1,400 to missions. These facts were given a bit reluctantly by a consecrated pastor and his wife who are not in the habit of blowing their own horn.

We walked down the corridors of Peter Howell School one Sunday morning in early spring. We looked into the bright, modern classrooms and heard Sunday school in progress. We saw a gray-haired man who drives many blocks (even miles) just to pick up five extra children every Sunday. We waited at the door of the assembly hall. We were unknown but not strangers. Everyone, young and old, smiled a welcome and said, "Good morning." We entered the temporary sanctuary and uttered a silent prayer. The choir (Mrs. Larsen directing) sang "Jesu, Priceless Treasure," and the pastor spoke on "The Transfiguration Vision."

There we all were, a roomful of people in the "best place on earth." It wasn't just a rented school room. It was a place of God's where "we being many are one bread and one body, for we are all partakers of that one bread" sent by the Father in His Son Jesus.

The ELC churches in Arizona need your support and your prayers. Hope in Phoenix and Calvary in Tucson. May the family increase. When you go to Arizona along with eight million others, don't forget to visit the two children of our synod. Right now you could read again Herbert Hanson's story of "A Great Church" (LUTHERAN HERALD, Feb. 23, 1954), and catch the vision and the scope of "a colony of heaven."

Money of Their Own

Jacob B. Stolee

(Reprinted from "The Shepherd")

The YES program (Youth Education in Stewardship) can and should mean so much. But if our young people shall be able to have a part in this program, they will have to have some money of their own. We know that many of our youth today do have money. Some have money which they have earned at part-time jobs, while others have been able to carry out special projects to acquire money of their own. But there are many who do not get any money in any of these ways; and often they are the ones kept busy at home. What kind of a financial deal do they get?

There are homes where father always foots the bills. In some extreme cases all money has to check in and out of the family purse until after the young people reach voting age, since Dad feels he is the one most competent to handle all the family finances. Parents with such financial policies may in a way provide generously for most of their children's physical needs, but they do not provide any training for their children in the use of money. Such children do not experience the joy and satisfaction of being stewards of money.

Then there is the "hand out" policy used by many parents. This practice has several counts against it. First, it tends to make fathers and mothers over indulgent in generous moments, while at other times it drives the sons and daughters to become adept at begging in order to get what they may either wish for or need.

Secondly, the hand-out practice is usually wasteful. Considerable money is wheedled from dads and mothers by children who afterwards have nothing to show for it except some frills or toys to which they took such a sudden fancy. At other times all they have to show, or feel, is tooth decay or whatever else may follow from too much sweets.

And thirdly, this way doesn't teach the children to become good stewards of money, and so is even worse than the method where the parents handle all the money for their children.

Therefore, if there is no opportunity for the child to earn money by a part-time job, or through a suitable project, then provision should be made for a weekly or monthly allowance. This is good practice for the parents, since they can budget for a definite amount for each child to spend, and it helps the children to appreciate the value of money. For example, a boy learns that he can spend little money for ice cream if he is going to get that longed-for baseball glove or that bicycle; and that he will have to plan carefully if he is to pay for his school supplies and also get some tools

(Continued on page 357)

Malagasy Melting Pot

Rolf A. Sydnor

In Manantantely we have a normal school for boys that has been developing through the years and is playing a very important role in our mission. From here, young men go out as teachers of our church schools and as leaders in the various communities in the southern section of Madagascar. In charge of this school we have one French pastor, Daniel Louys; a French lady, Jacqueline Fagereng; and our missionary from America, Miss Agnes England. Miss England gives the following report:

"Perhaps it might be a good idea to give our prayer backers some details about the background from which our students come. It takes us foreigners a while to get our focus. Our unit is the family. Theirs is the clan. An American child will do a thing because his father and mother said so. The authority in the Malagasy family is the grandparents. A young man has first to win not the girl, but her grandmother.

"Another unit is the tribe. We have found that sometimes there is a greater gulf between tribes on the island than in countries in Europe. Once I sent a heathen servant to town. It was so late in the day that I told him to sleep in town, because one person alone is afraid to walk along a country road at night. 'Oh, no. Nobody of my tribe is at that place. Only people of the same tribe sleep in one room. Why, they might get up at night after I'd be asleep and kill me.'

"In the Mtely dormitory we have boys from many different tribes sleeping together. It is a good melting pot. The Tanosy outnumber the others, as Ft. Dauphin, our headquarters, is located in the principal town in Anosy (Anosy is the country, Tanosy the inhabitants). They are known for their reserve, their suspicion. They are not given to hospitality, are unresponsive, and proud of their resistance to the Hovas over sixty years ago. Their country lies along the coastline, with its forests, mountains, rice fields, agriculture, and cattle-raising. However, it is the calves and not the children who get the milk.

"The Tandroy live in Androy, to the west of us. They live in the waterless places and are noted for their ability to get along with a minimum amount of water. Strange that in an arid country there should be such immense herds of zebu, goats, and sheep. There people drink milk, and they are noted for their beautiful teeth. The heavy dews water the pasture land. They are given to hospitality. You drive through the country, and everywhere they greet you in a friendly fashion. Usually they raise their hands in a salute and say *bezour!* You know you've come into Anosy when the

people along the road are perfectly indifferent to passing by.

"We also have some Hova boys. Their center is Tananarive, 700 miles away. What brings them here? Well, the Hovas go where there is money. Maybe it is a government job, because they usually have the choicest political plums. They are Asiatic in origin, and it seems that they are the ones who understand the white man best. They are the ruling class all over the island, but by it even causing ill feeling and misunderstanding in church affairs. They seem to take resentment by the other tribes as a matter of course; and when someone does them a kindness, they seem never to forget it. A revival is going on in Tananarive, for which we praise the Lord.

When the last bell rings, our boys line up two by two in front of the entrance to their class. The teacher stands behind them. When everybody is in place, Ramose will say *midira* in Malagasy or *entrez* in French. One day Herbert was holding up proceedings. 'Herbert, get into line.' He turned around and showed Ramose his clenched fists, for which he was duly slapped. But when revival came to Mtely, Herbert knelt before me, took my hand, and said, 'Mlle., forgive me for being *maditra* [stubborn].' When we find out the idea that many parents have of discipline, we don't wonder why we have a hard time with the children in school once in a while. It goes from one extreme to the other—either brutal punishment for minor offenses, or over-indulgence for serious ones.

"'Charles, what does this mean?—Let not the sun go down on thy wrath.' 'Well, if you've broken a window or something, you wait until the sun goes down and peek around the corner to see whether the owner's wrath has subsided. If you get the impression that it hasn't, you wait until the next day before you own up.' This is a high school boy's explanation.

"They do not all show the attitude of our new pastor. 'Don't Philippe and Frederic know in which Sunday school class they belong?' 'Why don't they come to Sunday school?' 'No, but they should be in my class.' 'All right, I'm going home and spank them.' They were there the following Sunday. At least here was a father whose yea was yea and his nay, nay.

"There is, however, an innate respect for elders in this nation. One day I was pulling out some weeds in my rosebed. 'Oh, Mlle., it's a disgrace for me to stand here looking at you do that'; so he bent down and finished the job. '*Aza fady* [pardon me], give me that broom. You are not a servant.' Some of the things the

for us are very touching. They are sometimes so poignant that I remember with shame my attitude when I was their age—especially when I consider the opportunities I have had.

“Pray that my heart also may be melted in this melting pot. May I close with this chorus:

*Savior, now melt and move
All of our hearts in love;
Breath on us from above
With old time power.”*

Colombia

From Colombia, South America, we have an airmail, special delivery letter that has just been received from Gerhard Ostrem. Before the anti-Protestant persecution broke out, our mission field lay in the rural areas north of Bogota. Since the change of political leaders in the country it has been hoped that this area would be reopened for us. Several trips have been taken into sections of this area, and there is considerable optimism on the part of the missionaries for resuming work. Pastor Ostrem writes about his recent trip in this area:

“This will be just a few hurried words to see if I might reach you in time for the broadcast next Thursday. I was out on a trip to Boyaca and will write you more in detail as it was a very interesting visit. Here I will mention it briefly as I also wish to ask for the prayers of the Christians at home.

“I went out to Parpa and the whole Socota area together with Mr. Lopez, one of our native workers. As it was ever interesting to meet the Christians and other friends out there! We had services in the evenings with attendance of 45, 50, up to 150 and a week ago last night an attendance of over 200. That Sunday evening we had baptism service for ten children and had communion services too, so it got to be after ten o'clock by the time the services were over. And still the people were not in any hurry to go home. It was after eleven o'clock when we were ready to go to the place we stayed.”

The special reason for the call for prayer is that we are beginning another trip into the Casanare region of the plains area. This area constitutes about two thirds or three fourths of our regular mission field but is within a section designated by a proclamation of the Government and the Vatican as the mission area where Protestants are prohibited from carrying out mission work. We do have several congregations or groups of members in this large area, however, and it is in an attempt to visit these that Pastor Ostrem is now setting out on his trip. He writes as follows:

“Now what I especially wish to ask the prayers for is a trip that I am planning for the Casanare next week

together with Gerardo Wilches (who is recently returned from Argentina). We plan on leaving on the 31st of March. From this end of the line it appears that we will not have any difficulty. We do not know what it might be out there. We know that we will be very greatly limited in what we might be able to do. Our opponents are trying very hard to hinder all gospel progress in what is called mission territories, and Casanare is in such an area. However, we hope at least to be able to get out there so as to go from house to house to visit the people. May God prepare the way for what He wants to have done.”

Thy Kingdom Come F. W. Thomsen (CONCLUSION)

The floodgate of God's grace needs human hands to turn the wheel which will release a flow of water for the millions living in spiritual darkness, too ignorant of the truth to cry out for help, stoically bearing their inherited burden, and seeing no light on the horizon.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out and streams in the desert (Isaiah 35:5-6).

Hands have taken hold of the wheel that opens the floodgate of grace to the 11,000,000 Colombians. We pray for greater efforts by many other hands that will work, pray, and give to the cause of missions.



Sketch by the Author

The Empty Cross

Good Friday is a fact, not a symbol. On that day, the most important perhaps in human history, Jesus, Son of God and Redeemer of the world, died for the salvation of man. That is history. But the *Cross* is a symbol, especially the empty Cross. In the minds of thousands it was a symbol long before Good Friday: a symbol of all that is cruel, heartless, vicious. It was an instrument of torture and execution, a symbol of "man's inhumanity to man."

It is a different kind of symbol today. It stands on the altars of a hundred thousand churches. It hangs on the walls of millions of homes. People wear it on dress or coat lapel or watch chain. It crowns the steeples of churches and dominates the skyline of many a city. It has become the best known and most deeply loved symbol of the Christian faith.

What does the empty Cross symbolize?

It is a symbol of the love of God. How, except in terms of love, can one account for Calvary and the Cross, "where God, the mighty Maker, died, For man, the creature's, sin"? "God so loved . . . that He gave" is meaningless unless it is understood in the light of the Cross. And, conversely, the Cross itself is meaningless unless it is understood in the light of God's love.

It is a symbol of the power of God, a power which is limitless, almighty. How many a parent would not lay down his life to help his child! The capacity of a father and a mother to love is almost unbelievable. But parental power to help can never equal parental desire to help. Not so with God. His love is equalled by His power. To the love which the Cross symbolizes is added the power of God which makes of the Cross the symbol of salvation. At the Cross we see divine love upheld by divine power.

So ultimately, the empty Cross becomes the symbol of a new relationship between God and man. Rather, we should say, of a *renewed* relationship. "For as in Adam all die, so also in Christ shall all be made alive." Thus the Cross which on the morning of Good Friday was the very symbol of ruthless inhumanity is at the close of the same day the symbol of the love of Him who loved to the uttermost those who crucified Him.

THE HILL OF CALVARY, O Crucified Savior, is the place where we, Thy disciples, would be during this Holy Week. There we would see Thee hanging on the Cross, that we may be reminded that there Thou didst bear the sins of men and didst atone for them. Prostrate we fall, repenting of our own sins, seeking forgiveness, longing for peace. Then we see that the Cross is empty, and we know that that which Thou didst undertake is finished. So, at the foot of Thy empty Cross, we would begin the journey to the empty Tomb and there learn of Thy victory—and ours. Amen.

EDITO

Officers in REPORT OF THE

Chapter XI of the *Report* deals with the "Officers of the Church Body." By way of background it may be useful to remind ourselves of the practice we follow in The Evangelical Lutheran Church. Chapter V, Paragraph 20, of our Constitution provides that "the officers of the Church shall be: a president, a vice-president, a second vice-president, an auditor, a secretary, a treasurer, and district presidents."

With this compare the proposals of the *Report*. "There shall be a president of the church body who shall be its spiritual leader. He shall be elected by the general convention of the church body upon nomination from the convention floor. He shall be elected for a term of six years." "There shall be a secretary of the church body, elected for a term of six years by the general convention of the church body." And that is all. The proposal for the new Church is that there shall be only those two elected officers.

That is quite a drastic change and demands explanation. Let us go at it this way: First let us look at the duties assigned to the two elected officers. Then let us see what has become of the others and ascertain the reasons for the proposed changes.

The President. None of the negotiating bodies encountered much that is new when they study the duties of the president. They are spelled out in somewhat greater detail than we are used to, but they differ hardly at all from the duties of the president of the ELC. The key is the provision we have already quoted, which provides that the president shall be the Church's "spiritual leader." That covers a multitude of duties. These may be divided into two categories:

Administrative. The president is to be the chief administrative officer of the Church. Specifically, he is to be the president of the corporation and the presiding officer at the general conventions; he will preside over staff meetings of officials and department heads; he will serve as chairman of the Joint Council, the Church Council, and the group which nominates presidents and professors for the theological seminary. He will be an ex officio member of the Commission on Evangelism, the Commission on Research and Social Action, and the Committee on Stewardship. He will be an advisory member of all boards.

Pastoral. Even more important are the pastoral duties assigned to the president. In general, he is to "preserve peace and order in the church body" (an expression

Church

ON COMMITTEE—13

borrowed verbatim from the present ELC Constitution). Specifically, he is to supervise the work of the district presidents; provide for the ordination of men called to special ministries; investigate institutions and agencies desiring to be served by pastors of the Church. These pastoral duties are specified. In addition, as chairman of the Church Council, matters of discipline will come within his purview. In short, as the spiritual leader of the Church, the president will be a pastor for the entire Church.

The Secretary. To the secretary of the Church are assigned the duties usually connected with that office; there is really nothing new here for members of the ELC. He will make the physical arrangements for the general conventions and keep their minutes. He will edit and publish the annual reports. He will be a member and secretary of the Joint Council. He will be the statistician and archivist. He will keep a record of the Clergy Roster and the roster of congregations. He will be the director of public relations.

So far everything is familiar and will raise few questions. In fact, most of the questions which will be raised will probably come concerning what the chapter does *not* say. At the outset we listed the elected officers of the ELC. What has become of the rest of them? Here are the arrangements proposed in the *Report*:

Auditor. He is listed as a member of the Administrative Staff of the Board of Trustees and is appointed by that board (as is the case in the ELC). His duties, according to the *Report* are identical with those the auditor of the ELC has. In other words, the only change is that the auditor is no longer listed among the "general officers," certainly not a matter of great significance.

District Presidents. In our Constitution the district presidents are listed among the "general officers." However, no specific duties are assigned to them in the Church at large other than membership on the Church Council. In the *Report*, they are listed as officers of their respective districts and their duties are assigned as such. There does not seem to be anything vital at stake in the omission of these men from the roster of officers of the church body as such.

Treasurer. Two weeks ago we indicated that here we come to one of the changes from ELC procedure which may cause some discussion. In the ELC the treasurer has always been a "general officer," elected by the gen-

(Continued on page 357)

The Empty Tomb

Easter Day is a fact, not a symbol. It is an historical fact that on that day Jesus rose from the dead and published victory over it. But the *Tomb*, the empty Tomb, is a symbol. Always those places which are associated with death have been symbols of all that a human being dreads and fears most. The grave has been a symbol of the grief of parting, of plans come to nothing, of hopes defeated. And people have feared the grave, just because it has been the symbol of what they would most gladly forget and cannot.

Easter Day changed all that. The place which on Friday night was a symbol of sorrow and dread and fear—the Tomb in which the body of Jesus was laid—has become the symbol of what men most want: life, happiness, hope.

Life. Jesus had told His disciples repeatedly that He would rise again; had repeatedly assured them of the fact of resurrection for them also. But it had been to them as a dream, something to yearn after but not really to expect. Now, with the empty Tomb as the pledge of it, this promise of life had become real. Because He lives, we too have the assurance of life in His name.

Happiness. The purpose of life, an old catechism insists, is that men may know God and enjoy Him forever. That is a definition of happiness. There can be no happiness apart from God. Nor can the thought of God be separated from the thought of eternal life. Eternal life is meaningless unless there is a resurrection possible. So happiness, in the Christian sense, is an Easter Day gift, and the empty Tomb becomes the symbol of the happiness which begins here on earth and is perfected in God's eternity.

Hope. Paul links hope directly with the resurrection. To be sure, it is the hope of eternal life of which he is thinking first. But it goes further than that, doesn't it? Hope is the expectation of things that are to come; in a sense, for the Christian, hope and faith are one and the same thing. Everything the Christian plans to do and does, every expectation he has, is linked closely, inseparably, with the fact that the continuity of life in terms of eternity was guaranteed to the believer at the empty Tomb.

LIVING SAVIOR, yonder we see the empty Cross, symbol of love and power, of forgiveness and peace. Here we see the empty Tomb, symbol for us of life and happiness and hope. Praise be to Thee, O Christ, that the reality which is beyond those beloved symbols is ours to believe and have. Make this a happy Easter for us, full of Thy presence. Thou who livest and art our Savior, let our lives reflect Thy rising as we serve Thee. Amen.

A VIEW FROM THE HILLS

Magnus A. Dahlen

There sometimes is a bit of smog bearing down upon Los Angeles. But then again there are days upon days when the skies are a deep blue and the sun shines brightly. On clear days one can see far toward the distant horizons.

To go outside the city and look down upon it from the nearby hills can be a thrilling experience, and so it was for these two who had come a long way to visit relatives and to see the sights. They were fortunate enough, too, to have been on hand to view from the heights the historic occasion on November 8, 1953, when the ground breaking ceremonies were held for the new Solheim Lutheran Home in Eagle Rock, a suburb of Los Angeles.

The Solheim home is not a new venture. It has been serving the aged of California since 1923.

However, the Home took a new lease on life last June when the California District of The Evangelical Lutheran Church, in convention at Long Beach, California, decided to make it a district-owned home so that each congregation in the district could share in the support of this project.

Such action gave the Home courage to proceed on a larger scale in order to meet the increasing need of services to aged people. A planning commission set about to review the grounds that were available and to make plans for

a building project which may not be completed in its totality for a number of years.

While practically every congregation in the California District has some building or renovating program going on at the local level, they have nevertheless embraced the cause of enlarging the Solheim Home. The Women's Missionary Federation, with its many on-going projects, has given a subsidy of \$1,000 through its In Memoriam and Life Membership for the present biennium. A similar token will also be granted the new Lutheran Home for the Aged in Saskatoon, Saskatchewan, Canada.

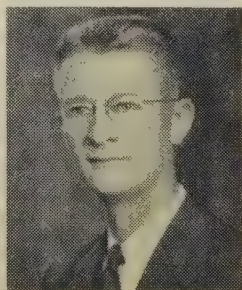
"FOR SOMETHING EXTRA"

This is the way one institution put it when they were asked what they would do with the \$500 which they were to receive from the In Memoriam and Life Membership source of the WMF. That "something extra" could be a piece of furniture, or carpeting, or even a deep freeze to preserve some surplus commodities and other perishable foods.

The Ephphatha Church Mission for the deaf and blind at Faribault could find many worth-while projects for this gift, but very likely, because of necessity, it will go toward the cost of a major furnace replacement which will loom up before them this coming summer.

MINISTERING TO THE DEAF AND BLIND

The Reverend I. M. Thvedt was installed as pastor to the deaf and blind at Ephphatha Church Mission, Faribault, Minnesota, October 4.

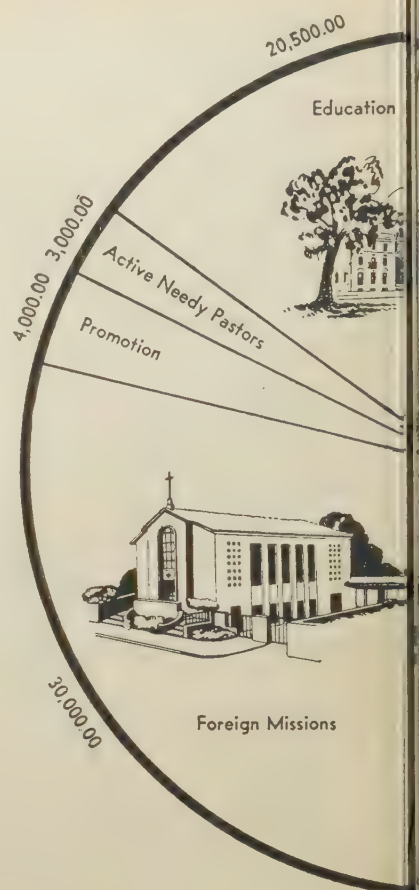


Every Sunday while schools are in session, approximately 250 students from the Minnesota State School for



INTO ALI

These pages are edited by Mrs. Claude Bern



the Deaf and the Braille and Sight Saving School attend the Ephphatha Church.

This mission is supported by The Evangelical Lutheran Church and directed by the Board of Charities.

This is a project of this department to which we are giving \$1,500.

The Charities Department will receive from the Life Membership and In Memoriam of the WMF these "Special Gifts" of \$12,500.

Home Finding Service for Aged	\$2,000
Social Service Scholarships	\$3,000
Homes	\$4,000
Solheim Home	\$1,000
Home for Aged	
Camrose	\$ 500
Saskatoon	\$ 500

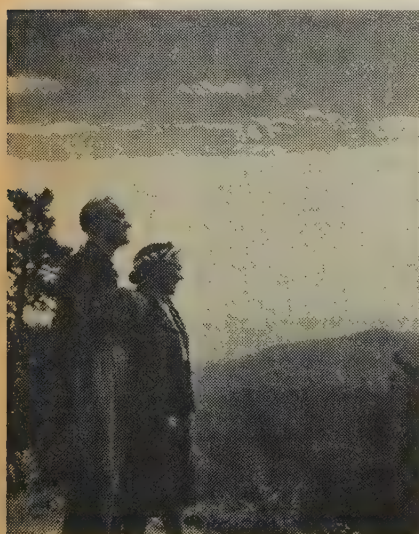
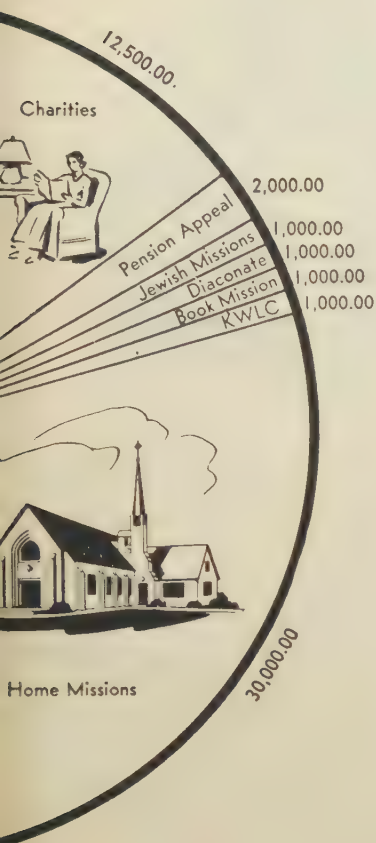


Photo by Eva Luoma



SOCIAL SERVICE SCHOLARSHIPS

Conditions which reach critical stages of times begin to be evident in the charities and welfare agencies and institutions of the Church because of the serious shortage of trained workers in this field of social welfare.

Dealing and planning with the unmarried mother, the disturbed and insecure child, those who come from broken homes for counselling and care cannot be delegated to just any one, no matter what good intentions they might have. Precious lives are at stake, and it takes a trained Christian person to handle situations like these.

The Women's Missionary Federation realizes what the Department of Charities and its welfare program is up against in this lack of trained social workers. They have lent their sup-

port in supplementing the scholarship fund so that added caseworkers may be available for the vacancies that now exist in our institutions and agencies.

Serving on the scholarship committee are Mr. Jarle Leirfallom, Commissioner of Welfare, State of Minnesota; the Reverend F. O. M. Westby of the Department of Religion and Sociology, in-

structor at Augustana College, Sioux Falls, S. Dak.; and Dr. Magnus Dahlen, executive secretary of the Board of Charities of The Evangelical Lutheran Church.

The scholarships apply to graduate work which is pursued in accredited schools of social work leading to the master's degree.

CHURCH OF THE REDEEMER



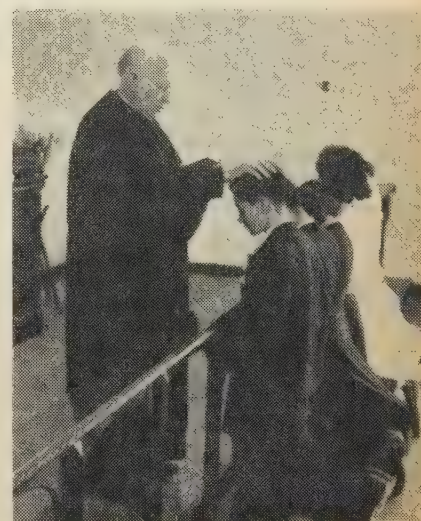
New church in Bogota, Colombia

Amid heartfelt prayers of thanksgiving this church was dedicated by our Colombia Mission on September 27, 1953.

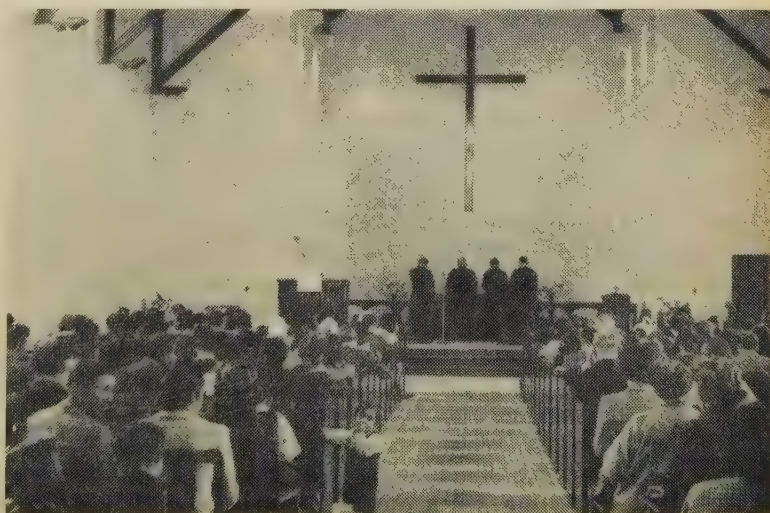
In his greeting and exhortation Pastor Morck expressed gratitude to the Women's Missionary Federation who gave this beautiful building. The Life Membership and In Memoriam Department is sponsoring this church with a gift of 30,000.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ" was the initial message of Pastor Olger Quanrud, who conducted the service.

On the following Sunday, confirmation services were held in the church and six young people were confirmed by Pastor Quanrud.



The confirmation class



Pastors Aake Kastlund, Olger Quanrud, Herminio Diaz, and Arnfeldt Morck at the altar during the dedication service.

Those Who Move

Here is one director who really has an idea worth developing. Clinton Reitz, director for the California District, living in North Hollywood, came up with something with which we can all help. Clint wrote to all the pastors in the California District asking for a human interest story, something that had happened in their own congregation or parish. Here is one reply. Has it ever happened in your community?

You know, it surely is important to call on people as soon as they get here from Iowa; I hadn't gone to church until this new mission started here. No one called on me, and it was a great distance up town, so we just stopped going to church. We should have gone out of our way to get to church, but this moving into a new area does something to you. I am surely glad that someone from the new mission called us.

Think About It

You can think about it from any angle you choose. Money-wise, five years represents at least \$8,000 on a part-time basis. Product-wise, five years represents many thousands of persons. Social-wise, five years represents hours upon hours of fellowship and enjoyment with friends. But when lost, five years represents a commodity that cannot, under any circumstances, ever be regained. Lost—never more to be re-done. The way five years are spent is the way they must stay!

There is a finality about time which is unique to it alone. No other product contains this finality which prevents all change. Surely, this states for itself the care which must be applied when time is a factor involved.

But even so, the above quotation is a story which happened. It's true.

An average-looking man with an average job, an average home, and an average family decided he wanted something different. His hopes and dreams grew stronger and stronger, and then one day he and his family left their home in the Midwest and struck out for parts unknown—at least to them. Several days later they faced the problems of settling in Los Angeles, a metropolitan area into which were pouring every day several hundred new residents, some who hoped, too, to find a bit of the old glory in the "land of opportunity."

Five years went by, and this man had become settled; he had a job, he had a home, and he had even made some new friends. All seemed to be going well in this land of desert and sunshine, mountains and ocean.



Mr. Reitz
Placement Director, California District

Yet, something was missing. Oh, he thought often enough of going to church! But—well, the nearest Lutheran church was a bit of a distance into town. He just wasn't drawn to it yet.

Something could have been provided for in this man's cross-country move if someone had only provided the "church move." So simple a thing as neglect in providing a follow up for a church member brought about the loss of five years' service in the Church of God. But God searches out those who are lost. And so, He sent a minister from a new mission church into this man's neighborhood to call. Today he is again activated in the work of the Church!

Had a follow up card been used, this man could have been sought out for his new church home immediately upon his arrival in Los Angeles. What about it? Are there people moving into your area? Are there people moving out? Laymen, as well as ministers, you can be very influential by finding a church home for your people who are leaving. This is not one person's responsibility, but everyone's. Use the coupon below. Not only the time, but a soul, must not be lost from God.

I KNOW SOMEONE WHO
SHOULD BE IN A LUTHERAN CHURCH
IN CALIFORNIA

NAME

Street City State

I would like to know if they are attending a Lutheran Church in this area.

You may mention my name. (Yes)..... (No).....

Signed:

Name

Street

City State

Send to: THE PLACEMENT SERVICE, 422 S. 5th St., Mpls. 15, Minn.
or: Clinton Reitz, 5918 Ervine Ave., N. Hollywood, Cal.

Editorials

(Continued from page 353)

eral convention. In the *Report* he is made a member of the Administrative Staff of the Board of Trustees and is appointed by that board. This places him on exactly the same plane as his colleagues in the finance department of the Church: executive secretary, auditor, and director of stewardship.

In the editorial of two weeks ago, we gave the arguments which have been advanced in favor of the change from elective to appointive status. We shall not repeat those arguments. We would, however, like to add one point. The ALC is asked to make a far greater change in procedure here than is the ELC. In our sister body there is no treasurer. The functions of that office are directly under the director of Stewardship and Finance. In the *Report* the office of treasurer is established and the incumbent made a member of the Administrative Staff. What we are getting at is that the proposal for the new Church is considerably closer to present ELC procedures than to present ALC procedures.

Vice-Presidents. In the ELC we have two vice-presidents. The ALC has four. The LFC and the UELC have one. The proposed structure of the new Church provides for *none*. We can visualize raised eyebrows in all four groups when this becomes known. People have a right to ask, "How come?"

The truth is that non-salaried vice-presidents rarely have much to do. We have probably all heard of the vice-president (not of a church body, we trust) who conceived it to be the sum total of his duties "each morning to inquire solicitously concerning the state of the president's health." The result of his inquiry, the story goes, was that each day he discovered that "the president was disgustingly healthy." That is supposed to be humorous and is not to be taken very seriously. We surely do not mean to say that the vice-presidents of a church body are so much "dead weight." We are simply attempting to point up the fact that often the vice-presidency is pretty much a titular and honorary office.

In the ALC the four vice-presidents together with the president constitute the Executive Committee of the Church. In three of the bodies the vice-presidents occupy the chair at the general conventions, at the president's pleasure. And in all four bodies, the president upon occasion makes use of the vice-presidents in representative capacities. It can scarcely be said that the office of vice-president is essential to the proper functioning of the church body.

A more specific argument which is often used in favor of abolishing the office of vice-president is that it is not well to convey the impression that there are "heirs-apparent" to the office of the president. To what extent there is a tendency to consider that a vice-president is

in line for election to the highest office we do not know. In our own Church, it is true that the present chief executive was vice-president at the time of his election to the presidency. It is also true that in a number of instances the vice-president of a district has been elected to its presidency; but in the same breath it must be admitted that there are probably as many instances where this was not the case.

For whatever it may be worth, we may also add as a factual statement that the largest body of Lutherans in America, The United Lutheran Church, has no vice-presidents.

Personally, we have no deep convictions in the matter simply because we do not consider it of vital importance. The consensus of the Joint Committee on Polity and Organization, after rather full discussion, was that vice-presidents should not be included among the officers of the new Church. In this judgment the Joint Union Committee concurred, and there the matter stands.

Since no vice-presidents are provided for, it becomes necessary to establish a procedure which is to be followed in case of a vacancy. The *Report* provides: "In the event of the death, resignation, or inability to serve of the president or secretary in the interim between conventions, the Joint Council shall make arrangements for the carrying out of the duties of the vacant office."

That is perfectly plain. Two things may be noted. (1) Whatever interim arrangements the Joint Council makes are until the following convention only, not until the expiration of the term of office in which the vacancy has occurred. (2) The Joint Council need not, and probably would not, assign the duties of a vacant office to one person. Rather, the duties would probably be divided among a number of available persons. Thus an interim appointment would not tend to give the temporary incumbent of the office a preferred position when the general convention fills the vacancy.

Money of Their Own

(Continued from page 349)

for his work bench. In other words, he has to plan to live within his means.

But the most important reason for children having money of their own is that they can then be taught that they are stewards of their money, and that a definite proportion should be set aside for God first. When they realize that they are partners with God, then all the money will be used more wisely.

Youth Education in Stewardship! YES! Let us be sure our youth will have the money to take a whole-hearted part in this program. Do they need an allowance? If they haven't opportunities to earn money of their own, then the answer is YES.

The Promise of God— Underscored

Harold B. Kildahl

EASTER SUNDAY

April 18, 1954

Text: Luke 24:1-9

You can romanticize it, if you will, and throw a cloud of mystery around it too, but Easter is neither romance nor mystery. As a matter of fact, it comes to you as the signature of God under the covenant He has revealed and the promise He has made. Easter is the promise of God, underscored.

The promise? This is first: Faith is stronger than fact. The facts of death and all the prelude to death, the trial and crucifixion, the suffering and torment that preceded the march to Golgotha, the nails and cast lots would have added up to nothing more than dark despair. The facts in the case served only to "shut the door," but faith is stronger than fact. It transcends fact, and Easter, the opened tomb, the renewed life, the victory of Christ is the promise to you that "though a man die, yet shall he live again." Faith is stronger than fact. Therefore, use caution, be careful when you add up the facts of life, for if you bargain without faith you will be led to despair. It is faith, faith in the promise of God, faith in the atoning work of Christ, faith in the power of His resurrection that lifts the believer from despair to living hope.

The promise? This is second: Spiritual values are far more important than temporal values. God had been saying it all along, though there were few to hear. "Set your mind on high things" was one way of saying it, and there had been many more, all of which combined to say to man that he should "lay up treasures in heaven"—the treasures of undaunted trust in the power and mercy of God, the treasures of confident faith in Jesus Christ the Savior, the treasures of life surrendered to the will of God, and the treasures of unwavering devotion to the causes of righteousness as revealed in the Word, the ministry and the work of Christ. Such values in life—love and charity and trust and hope, patience, kindness and all the rest—are far greater than temporal values which pass away. For in the end one whose riches are the riches of His grace possesses the assurance that "though a man die, yet shall he live again." Easter is the promise of God, underscored.

The promise? By the grace of God (His unmerited favor), through faith in Jesus Christ (Christ my life), "though a man die yet shall he live again." This is the message of Easter, and this is the promise of God, underscored. It is God's promise to you. Take it, believe it, let life be gauged by it, claim it as your own, and Easter will be a blessing in your life. Amen.

The Congregation's Responsibility

Philip S. Dybvig

The proposed organizational plan for the merged Church states that "The primary organizational unit of the Church is the local congregation." We would like to add that "The primary working unit of the Church is the local congregation."

In our Home Mission planning we have concluded that the synod is a working organization established for the purpose of doing together those things which congregations should do but can do best together.

Wherever there is an area where the Lord's work needs to be done but which lacks a congregation, it becomes a synod responsibility to establish a congregation. Here the Home Mission Department acts for the whole group to help promote the new congregation. As soon, however, as the congregation has been established, the responsibility for doing the Lord's work in that place has been placed squarely on the shoulders of the congregation.

Because the congregation is God's planned working unit for reaching people in a given community, every congregation should look around to see what special responsibilities, if any, have been placed at its door. In some cases it may be a slum area. In other cases it may be a college student body. In still another case it may be some other institution—a sunset home, a children's home, a hospital, or even a penal institution. Or again, it may be a rural area or even an apartment house section. For some the special responsibility is a group of people belonging to another race, Negro, Indian, or Oriental.

While we are very strong for "over and above" benevolence contributions to foreign missions, education, home missions, charities, and other benevolences, we sincerely believe that congregations must first assume responsibility in a direct way for any special need placed at their doors. The Lord did tell us to begin at Jerusalem.

Some years ago a certain congregation kept asking for an annual home mission subsidy in order to help pay their own pastor. This was cheerfully granted until it was discovered that there was at least one family in that very congregation which found it possible to support a foreign missionary. To the Home Mission Committee it seemed like sanctified common sense to conclude that the people of such a congregation did have it within their ability to pay their own pastor and should be required to do so!

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIRST SUNDAY AFTER EASTER

The Lesson: Acts 3:11-21

The Gospel: John 21:1-14

Monday, April 19
HE IS RISEN!

Read I Corinthians 15:12-22

But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead.

Fittingly, this passage has been set to music by the composer, Handel. It is a message that calls for rejoicing and song. The resurrection of Christ is the crowning truth of the Gospel for it sets forth Christ as Lord over life and death, and establishes every claim and promise made to man by Him.

More important than singing this truth to the strains of the composer is letting it flow from the fulness of a rejoicing heart. The resurrection is more than a historical event that took place back in history; it is a mighty act of God that has great meaning to me, personally. Because Christ came forth from the dead, I, too, shall be called forth from the grave. This means that I am not born to die; I am born again to live forever with Him.

Thanks be to Thee, O Christ. Amen.

+ +

Thursday, April 22
BLESSED BE GOD!

Read I Peter 1:3-9

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead. . . .

It is right that Peter opens his first letter with reference to the resurrection of Christ. For it is this fact that gives meaning to all Christian teaching and hope. He tells them that this is their reason for rejoicing.

As it was for his first readers, so also it must be for us. The glorious truth of the resurrection must make its way into our hearts and fill us with rejoicing.

For many years it was the custom in an English congregation each Sunday morning to sing an Easter hymn. The pastor wanted to keep constantly before his people this one great truth: the resurrection of Christ. He wanted them to believe in it, trust it, and live it as he was doing in his own life.

How good it is to have this living hope! And an "inheritance which is imperishable," waiting for the sons of God!

Tuesday, April 20
SHE SAW HIM

Read John 20:11-18

Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus.

Mary had gone out to the garden where Jesus had been buried. She was drawn to that place because of her grief. The Master who had blessed her was dead, and she would go to His tomb and mourn.

But her mourning was changed to joy. This joy did not come immediately, because she was not prepared for the news of the resurrection. When she saw Jesus, at first she mistook Him for the gardener. She was thinking of death, not life. She was concerned with the "way of the flesh," not with the power of God. But when Jesus spoke to her and revealed Himself and called her by name, she believed: she saw.

On our part, we cannot look on Jesus and say "He is the Christ." When we rely on our own power we are apt to "mistake Him for the gardener." It is Christ who reveals Himself to us as He did to Mary. When He is successful in doing this we see Him in all His truth and glory.

+ +

Friday, April 23
RETURNING QUESTION

Read John 21:15-19

He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?"

Jesus had a good reason to keep repeating His question to Peter. It helped him search his soul. Past experience showed that Peter had many things lying on the surface of his mind, and many ready answers were on the end of his tongue. He was quick to say "yes," but equally quick to follow it up with a "no." This questioning drove to Peter's heart, there to get its answer.

In Christian living the question is repeated many times every day, and we give an answer. Here is an opportunity to be Christ-like, when I may want to be selfish. Right in the middle of it comes the question, "Do you love Me?" Here is a need that I ought to answer but I may say, "Let somebody else do it." In the middle of that comes the question, "Do you love Me?"

To answer always, "yes," is pleasing to Christ, and the best proof of my love.

Wednesday, April 21
SANCTIFIED GRAVES

Read Psalm 16:8-11

Therefore my heart is glad, and my soul rejoices; my body also dwells secure. For thou dost not give me up to Sheol, or let thy godly one see the Pit.

A healthy-minded Christian is not always thinking of dying, but he does realize that one day he will be called out of this life. He does not live as though he was never going to die; he goes on living in the faith, being ready always for the final call. And when he departs this life his body will be laid to rest, awaiting the resurrection.

The grave has become for Christians a sanctified resting place. The simple account of a little girl at the burial of a friend is filled with good meaning. Looking into the open grave, she asked, "Is Jesus in the grave?" When a friend assured her that He was, the little girl replied, "Then you can bury my friend there."

This is the reassuring truth that brings security to all who seek it. Even the grave has been blessed by Christ. "Therefore my heart is glad, and my soul rejoices; my body also dwells secure."

+ +

Saturday, April 24
WRESTLING WITH GOD

Read Genesis 32:21-30

Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me."

Jacob had a single purpose in mind, and he persevered until it was fulfilled. Years earlier he had wronged his father and had cheated his brother, Esau. So doing, he was out of sorts with God. Now in this strange meeting with an angel, Jacob wrestled with him, refusing to let him go until he pronounced a blessing on him. And his request was granted. Even his name was changed, to indicate his new estate.

Wrestling is a characteristic feature of the Christian life. Faith is not an easy endeavor. Often we must wrestle with God in prayer. We need help to believe Him fully. We need His mind and love to deal with and live with one another. We need His presence in our every day life. We need His support in trying experiences. And our wrestling will not be in vain. "Ask" said Jesus, "and you will receive."

Make us reliant upon Thee, O God, and encourage us to continue in prayer. Amen.

Here and There on the Christian Front

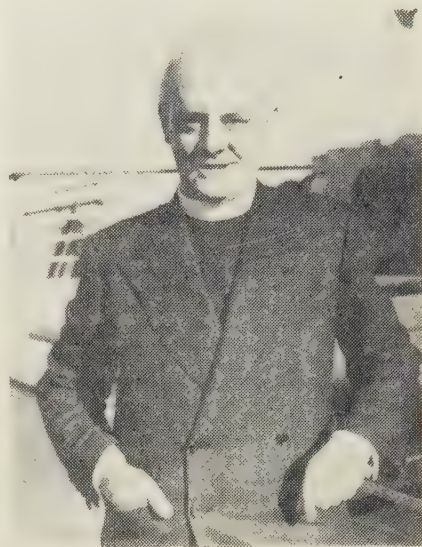
Edited by Raymond M. Olson

NORWAY TO HAVE WOMEN IN CLERGY?

The government of Norway wants the right to appoint women as pastors even in congregations which do not want them, according to the press service of the Norwegian Institute for Inter-Church Relations. The government will ask parliament to amend the present law stipulating that women pastors cannot be appointed if the congregation refuses them. The amendment will be presented even though the bishops of Norway have advised against it. Bishop Johannes Smemo, primate of the Church of Norway, asserted that the appointment of women as ministers is "in contrast with the teaching of the New Testament and the traditions of the Church."

The question has been raised because, under the State-Church relationship in Norway, all pastors are considered civil servants appointed by the government. The usual procedure is for congregations and bishops to express their desire concerning calls to the ministry, but the formal appointment is made by the secular authorities.

NOTED BRITISH PREACHER HERE



RNS Photo

Dr. Leslie D. Weatherhead, noted pastor of City Temple in London, England, is shown on his arrival in this country for a 90-day preaching and lecture tour that will take him to 25 American cities from coast to coast. Dr. Weatherhead has served City Temple, known as Britain's "Cathedral of Non-Conformity," for 18 years. Dr. Weatherhead is the author of some 25 books, mostly on spiritual therapy and pastoral counseling.

movement from Roman Catholicism to Protestantism, reference was also made to the influence of intellectual differences with Catholic dogma, freedom of personal belief and interpretation, freedom from the "iron discipline" of the Roman Church, and because of preference for the simpler and more direct approach to worship. Most Protestant clergymen seem to counsel the people in a mixed marriage to seek religious harmony in marriage in *either* Church, but in *one* Church.

In response to the question, "Did you provide an orientation period for those before taking them into membership," about two thirds of those replying said "yes. When asked "Do you actively proselytize Roman Catholics, or simply take them as they come," there was an almost unanimous attitude against proselytizing.

RENEWED ANTI-RELIGIOUS PRESSURE SAYS DIBELIUS

Anti-religious pressure again has become "clearly discernible" in the Com-

CATHOLIC CONVERSIONS NO "ONE-WAY STREET"

In the past ten years four million former Roman Catholics have become members of Protestant churches, as compared to 1,071,897 Protestant converts received into the Roman Catholic Church, states the *Christian Herald* in its April issue. The statistics are based on reports and tabulations gathered from more than two thousand American clergymen in twenty-nine states and the District of Columbia.

Many of the replies from the clergymen, according to the *Christian Herald*, disclosed that—contrary to widespread public opinion—many converts come over from Roman Catholicism as a result of mixed marriages in which it is the Catholic rather than the Protestant who adopts the faith of his mate. While marriage seemed to be the most important single factor in the

DR. CAVERT HONORED



RNS Photo

Dr. Samuel McCrea Cavert (center), former general secretary of the National Council of Churches, was honored at a testimonial dinner in New York for his 35 years of service to co-operative Christianity. Some 400 denominational leaders heard Dr. Cavert described as a "major architect" of the National and World Councils of Churches. He is shown here with Bishop William C. Martin (left) of Dallas, Texas, president of the National Council, and the Rt. Rev. Henry Knox Sherill, the Council's first president. Dr. Cavert retired from his National Council post on February 1 when he became chief executive in the U. S. of the World Council of Churches.

unist-controlled East Germany, de-
 clared Bishop Otto Dibelius in Berlin.
 He stated that "school children have
 been put under pressure, clergymen
 and religious services are under gov-
 ernment supervision, and difficulties
 have arisen in the issuance of permits
 for religious meetings planned to be
 held in the Soviet Zone."

Persecution of the Church in East
 Germany reached its height in the
 spring of 1953. In June the campaign
 was called off. Imprisoned clergymen
 were released, supervision of church
 services was relaxed, and other steps
 were taken to ease tensions. Dr. Dibelius
 told the All-German Synod of the
 Evangelical Church in Germany that
 the new pressures began to develop
 around the end of the year. He said
 the Church in East Germany was hav-
 ing financial difficulty because state
 grants had been canceled and the re-
 gime had hindered money-raising ef-
 forts.

YUGOSLAVIA HAS 158 CLERGYMEN IMPRISONED

One hundred and fifty-eight Christian
 clergymen are serving prison sentences

GROCERYMAN EVANGELIST



RNS Photo

Howard E. Butt, Jr., 27-year-old super-
 market executive from Corpus Christi, Texas,
 recently preached at one of the rallies of
 a "Crusade for Christ" in Miami, Florida,
 sponsored by the Miami Baptist Associa-
 tion. The lay preacher is known as "God's
 Groceryman" because he spends six months
 out of each year preaching in various parts
 of the nation. He headed a crusade team
 of five prominent business and professional
 laymen who had a part in the Miami cru-
 sade.

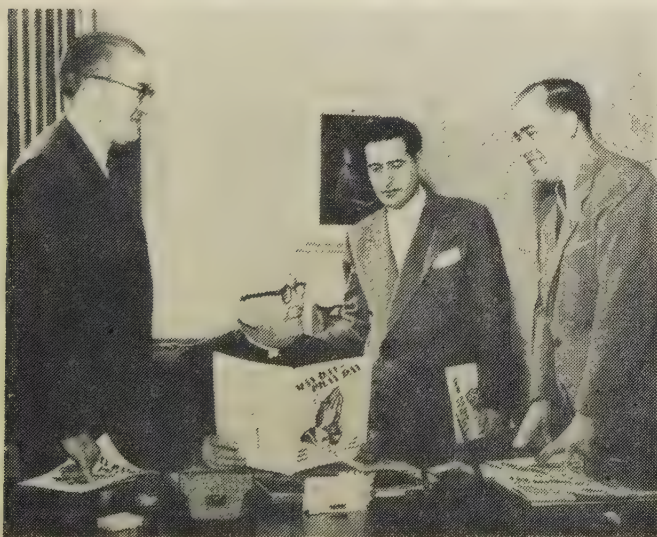
in Communist Yugoslavia, it has been
 disclosed by the chairman of the gov-
 ernment's Commission on Religious
 Affairs. Mainly, they are charged with
 being wartime collaborators or guilty
 of hostile activities toward the Com-
 munist regime in the postwar years.
 According to the report, 124 of the
 captives are Roman Catholic priests, 32
 are Serbian Orthodox priests, and two
 are Protestant clergymen. Last year the
 government freed 101 clergymen, nine
 of whom had completed their sen-
 tences, 83 were amnestied, and nine
 were given conditional freedom.

The government has been providing
 financial aid to religious groups. This
 assistance went to government-spon-
 sored priests associations, to pension
 and welfare schemes for clergymen, to
 helping priests in distress, and for re-
 pairing churches and preserving cul-
 tural monuments.

WORTHY OF NOTE . . .

The U. S. Post Office Department will
 not issue a stamp in honor of the
 Marian Year or the Second Assembly
 of the World Council of Churches,
 says the Assistant Postmaster General.
 . . . Iran's highest court has exoner-
 ated the editor of a Christian magazine
 of a charge of slandering the country's
 predominant religion, Mohammedan-
 ism, and in effect accorded his publica-
 tion legal status. This has been called
 a decision "presenting historic progress
 in the freedom of the press and of re-
 ligion in that Moslem country." . . .
 The General Board of the National
 Council of Churches, calling for re-
 form of Congressional investigating
 procedures, urged establishment of a
 single Joint Congressional Committee
 to probe subversive activities. . . . The-
 aters at Army and Air Force bases
 throughout the U. S. are now showing
 "Martin Luther," and the film is also
 scheduled for presentation at overseas
 installations of these military services.
 . . . Plans for a new quarterly maga-
 zine, *Lutheran World*, have been an-
 nounced by the Lutheran World Fed-
 eration. It will be published in parallel
 English and German editions, with the
 first issue to be out on May 15.

"MAY DAY-PRAY DAY" PLANNED



RNS Photo

Clergymen have pledged their support to the U. S. Junior Chamber of Commerce's
 annual May observance of "Come to Church Month" by participating in a "May Day-
 Pray Day" on Saturday, May 21. Shown discussing the program, in which the Chamber's
 100 chapters across the nation are expected to participate, are, left to right: Dr.
 Marvin B. Kober of St. Paul's Methodist Church; Msgr. W. H. Schulte of Immaculate
 Conception Catholic Church; Rabbi Walter H. Plaut of Temple Judah; and Jack Hatt,
 Jaycee National Religious Activities chairman, all from Cedar Rapids. The Jaycees are
 urging members to pray on May 1 that God will "bring together in spirit the Communist
 leaders and the leaders of our nations so they may search for lasting peace." Chapters
 in other countries are being urged to join in the program to make it an international
 observance.

Schools and Colleges

Edited by the Department of Higher Education

CAMPUS NEWS NOTES

Meeting on the campus of *Pacific Lutheran College*, Parkland, Washington, March 18, the Association of Non-Tax Supported Colleges and Universities in Washington voted to establish an office in Seattle and to hire a full-time executive. The purpose of the organization is to solicit support from state and national corporations. Dr. S. C. Eastvold, PLC head, is president of the group. Dr. Wilson Compton of New York, president of the Council for Financial Aid to Education, attended the meeting in an advisory capacity, and also addressed the student body at chapel that morning.

*

June 7 through July 30 are the dates for the summer session at *Concordia College*. Courses expected to be offered, announces Carl R. Narveson, registrar, will be in art, economics, elementary education, secondary education, English, German, history, library science, music, philosophy, physical education, political science, psychology, religion, sociology, speech and driver education.

*

The *St. Olaf College Choir* will give a concert at the Minneapolis Institute of Arts on Tuesday, April 27. A three-day spring tour recently took the choir to Fort Dodge, Iowa; Spencer, Iowa; and Jackson, Minnesota.

*

The Annual Consecration Week was held at the *Lutheran Collegiate Bible Institute* at Outlook, Saskatchewan, during the week of March 1-7. ELC Pastor Osborne H. Olsen of Swift Current, Sask., was the guest speaker. Services were held each evening with three services on Sunday.

*

The speaker at the 51st annual commencement at *Waldorf College* will be Dr. Stanley L. Olsen of Augustana College, Sioux Falls, S. Dak. Commencement exercises will be held at the Forest City Civic Auditorium at ten a.m.

on Friday, May 28. A class of 84 will be graduated.

Dr. Olsen has been professor of Christianity and philosophy at Augustana College since 1937. He is a former teacher at Waldorf College and has been a pastor of the ELC.

Baccalaureate services for the graduating class will be held in connection with the regular morning worship service in Immanuel Lutheran Church on Sunday, May 23. The sermon will be preached by the Reverend Sidney A. Rand, president of Waldorf.

*

The *St. Olaf College* student body went to the polls recently to elect Dennis Griffin, junior philosophy major from Manitowoc, Wis., to the post of student body president for the ensuing year. Other officers named in the election, which saw 85 per cent of the students turn out to vote, were Dick Hemstad from Willmar, Minn., vice president; Barbara Sanborn from Ortonville, Minn., secretary; and Hartley Koch, St. Paul, treasurer.

Inauguration ceremonies for the new officers were at the chapel services March 30. Retiring officers were President Doug Olson of Northfield; Vice President George Hanson, Elmwood Park, Ill.; Secretary Jane Maland, Wiliston, N. Dak.; and Treasurer Neil Kittleson, Frost, Minnesota.

*

The *Paul J. Christiansen Choral School*, giving instruction in conducting of choirs, in choir organization, rehearsal techniques, etc., will this year be held in three areas: at Denver University, Denver, Colo., June 13-19; at Lewis and Clark College, Portland, Oregon, June 22-July 2; and at State Teachers College, Bemidji, Minn., July 25-August 4.

Instructors will include Mr. Christiansen, professor of music at Concordia College, Moorhead, Minn.; Carl Thompson, Bemidji State Teachers College; Roger D. Fee, Denver University; L. Stanley Glarum, Lewis and Clark College; and Richard Hoffland, Bloomington, Illinois.

The Concert Choir of *Lutheran Collegiate Bible Institute* will tour the southwestern area of the province Saskatchewan in its annual concert tour this year. During the week May 2 to 9 the choir will sing eight sacred concerts under the direction Mr. L. C. Alm.

AUGUSTANA GRADUATE NAMED UNDER SECRETARY OF LABOR

A Lutheran layman has been named Under Secretary of Labor in the Eisenhower administration.

The official announcement said that President Eisenhower nominated Dr. Arthur Larson, dean of the University of Pittsburgh Law School, to the post which has been vacant since James E. Mitchell, Secretary of Labor, took office last October.

The Secretary said that Dr. Larson had been chosen because of his substantial background in the fields in which the department operates, and because he was an administrator of proved ability.

Dr. Larson has written a two-volume treatise, "The Law of Workmen's Compensation," which is widely regarded as the standard in a field of the department's operations.

Born in 1910 in Sioux Falls, S. Dak., Mr. Larson was graduated from the *Augustana College* at Sioux Falls in 1931. In 1953, the college awarded him an LL.D. degree. He is the son of the late Judge Lewis Larson of Sioux Falls.

After studies at the University of South Dakota Law School, Dr. Larson became a Rhodes Scholar at Oxford University, England, where he received his B.A. and M.A. degrees in law.

He practiced law in Milwaukee from 1935 to 1939, and was associate professor of law at the University of Tennessee from 1939 to 1941. During the war he served in the Office of Price Administration and the Foreign Economic Administration, then returned to teaching as professor of law at Cornell University from 1945 to 1953, when he became dean of the Pittsburgh Law School.

Within the E.L.C.

TWENTY-SECOND GENERAL CONVENTION

of

The Evangelical
Lutheran Church
Central Lutheran Church
Minneapolis
June 9-15, 1954

PERSONS

The Rev. and Mrs. H. E. Jacobson, Elmore, Minn., have been notified by the War Department that their son, first Lt. Paul J. Jacobson, a sabre jet pilot, missing over North Korea since Feb. 12, 1953, has been dropped from the "missing in action" list and must be considered as having given his life for his country. Paul J. Jacobson was born April 30, 1929, at Williams, Iowa. After graduation from Waldorf College he was employed by the International Harvester Company until he entered the U. S. Air Force in January, 1951.

The Rev. O. R. A. Tollefson, who, earlier announced in these columns, has resigned his pastorate at Elk Mound, Wis., on doctor's advice to recuperate from the effects of a stroke which he suffered early in 1952, has been offered by the Elk Mound parish a bonus of \$100 a month during a year of rest. He will terminate his services in the parish early in June. The summer months he and his wife will spend at their lake cottage and later seek rest at the homes of their children. Doctors are of the opinion that after a year of rest he may be able to serve a smaller parish in a milder climate.

Chaplain Judson L. Cray has been stationed at Fort Lewis in Washington after recently completing a course for associate chaplain company officers at the Chaplain School, New Rochelle, N. Y. He has the rank of captain.

The Rev. G. E. Morstad has resigned as pastor of Central Church, Moose Jaw, Sask., to go into institutional chaplaincy work.

STRICTS

stern

Chippewa Falls, Wis. Our Saviour's Church, parish of the Rev. Clayton C.

Engan, has redecorated the interior of its church, after earlier having provided the chancel with a new communion rail and the chancel floor and the aisles of the nave with new carpeting. During the last seven years the membership of the congregation has increased from 190 to 510. Offerings in 1953 were 411% of what they were seven years earlier, and church attendance had increased 400%.

Milwaukee, Wis. On April 25 will take place the first worship service of Advent Lutheran Church, a new congregation organized in the section of the city where the old Our Saviour's Church is located, that is, the church edifice soon to be vacated by Our Saviour's congregation for its new cathedral-like fane on West Wisconsin Avenue. The new congregation, to be known as Advent Lutheran Church, will be financed by the ELC Home Mission Department, which will pay all expenses connected with the work during the first half-year. All money received locally during that time will constitute a reserve fund to be used as the congregation attempts self-support. Included in the purchase by the Home Mission Department, is also a parsonage. The purchase price is to be refunded by the congregation over a period of years. Pastors of the new congregation are Joel Dobbe (ELC) and Marvin O. Lee (ULCA).

Southern Minnesota

Northfield, Minn. St. John's Church held March 21 a groundbreaking service for the construction of a \$78,000 addition to its parish house; it will contain twenty-two rooms to be used by various organizations of the congregation. Participating in the service were the Rev. B. R. Biorn, pastor loci, Miss Lylah Sanders, the present Sunday school superintendents, and five earlier superintendents.

Minneapolis, Minn. Monday afternoon and evening March 29, the Minneapolis Circuit WMF held its workers' conference and spring convention at the Lutheran Church of the Good Shepherd. In the afternoon twelve discussion groups considered the various fields of church work. During the dinner hour a discussion of the merger question was conducted by Mrs. Ingert J. Pederson, Mr. T. G. Overson, and Dr. O. G. Malmin. The main address at the evening session was given by

Dr. Fredrik A. Schiotz of the National Lutheran Council staff.

Pacific

South Bend, Wash. First Lutheran Church, the result of a merger in 1951 of an ELC and an Augustana church, recently held its first service in its remodeled, unified church building. Louis Sandvik designed and supervised the joining of the two houses of worship. Pastor of the congregation is the Rev. C. Arthur Olsen.

Raymond, Wash. Our Saviour's Church, parish of the Rev. C. A. Olsen, conducted Feb. 28 ground-breaking exercises as the beginning of constructing a new church to replace its old church, which was destroyed by fire Palm Sunday, 1953.

California

Hollydale, Calif. Faith Church is erecting an addition to its church, to be used by its Sunday school. The pastor of this church, the Rev. Clarence J. Johnson, resumed March 1 his pastoral duties after a sick leave. Dr. David Stoeve served as interim pastor.

North Hollywood, Calif. Meeting Feb. 28 in Emmanuel Church in this city, delegates of ELC churches in the Los Angeles area adopted the name Los Angeles Circuit for its circuit organization.

South San Francisco, Calif. A new congregation in this community of approximately 25,000 people dates officially from April 4 this year. Its name is Our Redeemer, and its pastor is the Rev. E. J. Haanstad.

Camarillo, Calif. In this town, located about 40 miles northwest of Los Angeles, a new congregation is developing. It will be officially organized April 11, and will be a part of the Thousand Oaks parish. Its pastor is the Rev. L. O. Sunde.

San Francisco, Calif. Grace Church, parish of the Rev. L. E. Hultgren, recently dedicated its new electronic connsnata organ. This is the tenth anniversary year of the existence of Grace Church.

"THE SHEPHERDING PLAN"

"The Shepherding Plan," designed and suggested by the Division of Evangelism to strengthen, increase, assimilate, and conserve active church membership, is evidently being adopted by many parishes, especially as a Lenten project. Among parishes definitely

known to be following the plan are Calvary at Pacoima, Calif., and First Lutheran, Portland, Maine; but according to general reports the plan is being used also in many other parishes than the two mentioned, which, incidentally, are very far apart geographically. The plan, briefly told, provides for the naming of "under-shepherds," each responsible for five or six family units, to visit homes, arrange cottage fellowship meetings, and encourage full participation in parish activity.

OBITUARIES

The Rev. P. P. Hougum

The Rev. Peter P. Hougum, since 1951 a resident of Homme Sunset Home, Wittenberg, Wis., died March 7, almost 80 years of age. He was born April 16, 1874, at Kenyon, Minn. He attended Red Wing Seminary 1889-93 and U. C. Seminary 1900-03. He served the following parishes: Britton, S. D., 1903-05; Wittenberg, Wis., 1905-11; Rugby, N. D., 1911-15; Provost, Alta., 1915-23; Macoun, Sask., 1923-29. From 1933 to 1950 he was employed at the Homme Children's Home, Wittenberg, Wis. In 1895 he married Sophia P. Jensen.

The Rev. J. B. Kilness

The Rev. Julius B. Kilness, Sioux Falls, S. D., died Oct. 24, 1953, according to a much belated report just received at LUTHERAN HERALD office. Burial took place in Sioux Falls Oct. 28. Pastor Kilness was born April 15, 1877, at Dell Rapids, S. D. In 1900 he was graduated from Luther College, and in 1903 from Luther Seminary, St. Paul. He served parishes in the following places: Clifton, Texas, 1903-05; Lily, S. D., 1905-11; Faith, S. D., 1911-14; Westby, Mont., 1911-17; Hemingford, Nebr., 1917-20; Meckling, S. D., 1920-23; and in Perkins and Harding Counties in South Dakota, 1923-30. In 1904 he married Julia C. Brevig.

The Rev. O. Amdalsrud

The Rev. Oddmund Amdalsrud, Roland, Iowa, the oldest of the pastors of The Evangelical Lutheran Church, died March 27, in his 97th year. Funeral services were held in Bergen Church, Roland, March 31. Pastor Amdalsrud was born July 7, 1857, at Sand Rogaland, Norway. After having attended a normal school in Tromsø, Norway, he taught in the public schools of his homeland 1881-91. In the latter year he immigrated to Amer-

ica. Was graduated from Luther Seminary in 1895. He served the following parishes: Zion in Minneapolis, 1895; Cambridge, Wis., 1895-96; Hoboken, N. J., 1896-99 and also 1912-19; Crookston, Minn., 1901-03; Los Angeles, Calif., 1903-04; Hayward, Minn., 1905-12; Joice, Iowa, 1919-21; and Weehawken, N. J., 1921-31. From 1899 to 1901 he served as seamen's pastor in Rio de Janeiro, Brazil. He spent his declining years in Roland, Iowa.

The Rev. O. H. Elstad

The Rev. Ole H. Elstad, who since his retirement as parish pastor in 1938 has lived in Minneapolis, Minn., died March 27, 87 years of age. Funeral services were held March 30 at Zion Church in Minneapolis. Burial took place at Osseo, Wis. Pastor Elstad was born Feb. 5, 1867, at Ullensaker, near Oslo, Norway. Came to U. S. A. with his parents in 1870. He attended Red Wing Seminary 1886-1894. Served the following parishes: Osseo, Wis., 1894-1906; Morrisonville, Wis., 1907-14; Minnewaukan, N. Dak., 1914-38. He is survived by his wife, nee Mathilde Jensen, three sons, and a sister, Lina, widow of the late Rev. A. A. Dahl.

ANNOUNCEMENTS

The following WMF circuit conventions will be held in South Dakota District: Madison Circuit April 6 at Willow Creek; Black Hills April 20 at Pierre; Yankton April 22 at Bethlehem Church near Irene; Sioux Falls April 27 at First Lutheran, Sioux Falls; Mitchell April 28 at Mitchell; Sisseton April 29 Trondhjem Church, near Rosholt; Aberdeen April 30 at Britton; Brookings May 6 at Brookings; Vermillion May 7 at Elk Point; Omaha May 11 at Albion, Nebraska. The Rev. H. R. Gregerson, director of "Lutheran Vespers," will discuss Evangelism at all these conventions.

St. Ansgar Circuit WMF will meet May 4 at Lake Mills, Iowa. Speaker: the Rev. Raymond M. Olson.

Estherville Circuit WMF will meet May 4 at Armstrong, Iowa. Speakers: Dr. Orville Dahl and Mrs. Curtis Olson.

Capital University Chapel Choir Conductors' Guild annual anthem competition is open to all composers. Anthems should be suitable for average church choir. Contest closes September 1, 1954. Complete contest rules may be obtained by writing Everett Mehrley, Contest Secretary, Mees Conserva-

tory, Capital University, Columbus 9 Ohio.

SUMMER SERVICES AT ESTES PARK

Summer church services will be held also this coming summer, during June, July, and August, at Estes Park, Colorado. The services in this vacation wonderland will be held in the Home Economics Room at the Estes Park High School every Sunday, 10:30-11:30 a.m. This year a full-time minister will be stationed at the Park for the three months and will be in full charge of the services and other work connected with these services. Visiting pastors of the National Lutheran Council Churches will be invited to take the pulpit on as many Sundays as possible. The Rocky Mountain Brotherhood Area of the American Lutheran Church, supported by other National Lutheran Council Brotherhoods of this area, is again assuming responsibility for this project. The Estes Park project met with considerable favor last summer and gained nationwide attention through publicity efforts. The local committee feels confident that the project will meet with increased favor this summer.

CLINICAL PASTORAL TRAINING COURSES, 1954

The three month course in Clinical Pastoral Training under the joint auspices of the Seminary, the Board of Education, the Board of Charities and Lutheran Welfare, will be given again this year at Luther Theological Seminary beginning on Monday morning, June 7. (The summer courses in New Testament Greek and in Hebrew begin the same week.) Plans of instruction will be much the same as during the past two years, under the direction of Chaplain F. M. Norstad. The class will be limited to twelve members, and needs for specialized services in the Church as well as personal aptitude and sense of vocation are carefully considered by the admitting committee. The list of this year's enrollees will no doubt be completed soon after the meeting of this committee on April 6.

A ONE WEEK COURSE INTRODUCTORY TO CLINICAL TRAINING

The experience of last year when the first week of the regular course was thrown open to larger numbers, prompted the plan of offering during the five days, Thursday, June 3 to

Tuesday, June 8, a survey course in the pastoral Counseling field. Members of the Seminary faculty will assist Chaplain Norstad. Two leaders of rank in this area have been tentatively engaged.

This might well be regarded as an orientation course for possible future enrollment for fuller training. Opportunity will thus be given to explore interests, aptitudes, and possibilities for service in this area of Christian work.

It will also offer to pastors a chance to gain enlarged insights through the lectures and literature in this field, thus to make more effective one's parish ministry.

As announced during Mid-Winter Convocation, the cost for the week—board and room included—will be \$15.

There would also be the possibility of staying on in the dormitory during the Convention of the ELC.

If interested in clinical pastoral training, please write at once to T. F. Gulluxson, President, Luther Theological Seminary.

1953 CONTRIBUTION—LUTHERAN WORLD ACTION

District	Apportionment	Raised	Status	Percentage Raised
Eastern	\$167,240.00	\$157,329.94	\$9,910.06	94.1
Northern Minnesota	73,450.00	65,210.71	8,239.29	88.8
Southern Minnesota	158,652.00	152,225.43	6,426.57	95.9
South Central	74,128.00	71,053.03	3,074.97	95.9
South Dakota	65,088.00	66,230.67	1,142.67Cr.	101.8
North Dakota	76,797.20	69,253.45	7,543.75	90.2
Rocky Mountain	19,252.80	24,419.74	5,166.94Cr.	126.8
Pacific	22,600.00	24,119.21	1,519.21Cr.	106.7
California	10,622.00	12,855.52	2,233.52Cr.	121.0
Canada	11,500.00	14,483.10	2,983.10Cr.	125.9
No District		503.35	503.35Cr.	
Total	\$678,476.00	\$657,684.15	\$20,791.85	96.9

WELFARE SERVICE GIVEN RECOGNITION

Lutheran Welfare Service, with headquarters in Toledo, Ohio, was recently awarded first place together with the Girl Scouts, for over-all public relations among the fifty agencies in the Toledo Community Chest. The society's organ, **Missionary Messenger**, along with other publicity material, was evaluated by a Toledo advertising concern. George Westby is executive director of Lutheran Welfare Service.

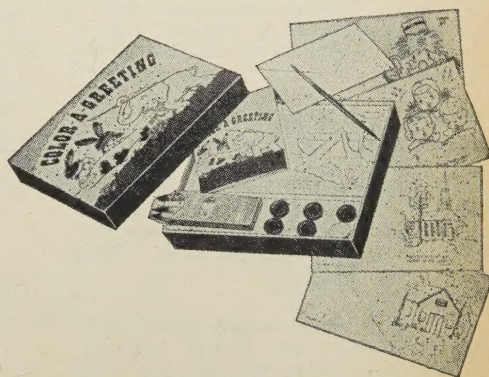
CHILDREN'S HOME DIRECTOR HONORED

Lars S. Kildahl, superintendent and executive director of the Norwegian Lutheran Children's Home in Chicago, was honored for 25 years of outstanding service in his chosen field Saturday evening, March 13, by men and women who spent their childhood as residents of the Home during his superintendency. At the dinner they presented to Mr. Kildahl a 21-inch television set and a book containing their signatures. Mrs. Kildahl was given a lovely orchid. Tributes to the Kildahls were paid by Dr. Melvin Petterson on behalf of the children of the Home, and by Mr. Adolph Ensrud, past president of the board. Presentation of the gifts was made by Robert Hooker and Russel Nyen. The speech of welcome was given by Robert Walden.

Fun for the "Sick-a-bed" Child

**24 greeting cards
to color or paint**

boxed, \$1.00



COLOR-A-GREETING ASSORTMENT

This boxed collection of cards to color or paint is a special boon to Mothers when they must keep a convalescent child both quiet and amused. The cards are fun to color, can be done without Mother's help, and are easy to do sitting up in bed. It's a do-it-yourself activity for children who will be delighted with the idea of saving the cards and actually sending them to their friends, or relatives, on special occasions.

8 religious designs with Bible texts, 7 general designs with captions, 9 general designs without captions, and a folder of suggested verses to paste or copy into the cards for Birthdays, Congratulations, Get Well, Thank You, Mother's Day, Father's Day, Friendship, Valentine, Easter. Water colors, a brush and 4 crayons are included in the box.

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

PARISH CONSERVATION AND EXTENSION THROUGH

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



FOR SALE

Farms

For sale—within city limits in Goodhue Co., Minnesota, town a five acre tract of land; chicken house 16x40, and five room house. Good school; Lutheran churches. For price, terms, write. 356-1A

For sale—160 acre farm, 135 acres under cultivation, Fillmore County, Minnesota. Good buildings. Land has no stones. School bus route. Spring possession. For price and terms, write. 356-2A

Lakeshore lot for sale near Pequot Lakes, Minnesota. Lot is located within easy accessibility to a year around black topped road, has electricity available. 100 ft. of shoreline with sugar sand beach. 356-3A

For sale—six acres in Willamette Valley, Oregon. Six-room modern house, electricity and phone. Lutheran community, close to school and town. Paved highway. Lots of flowers, shrubs, fruit, berries, and nuts. Under irrigation. 356-4A

Homes

Beautiful lake home in Ottertail Co., Minn. Black top road up to the cottage. Eight miles to town, with a new Lutheran church and excellent school. Could be lived in all year around. Double garage, also guest house. Reason for selling, owner passed away. 356-5B

Businesses

For sale or lease—Neighborhood grocery store with nearly new modern equipment, doing a good business in a very nice neighborhood. Has two apartments on second floor which are rented. Due to ill health, owner will sell at a sacrifice. Southern Minnesota city. Two Lutheran churches; wonderful school system. 356-6C

For sale—resort located on Whitefish chain of lakes, Minnesota. Four cabins and living quarters. Cabins all furnished, modern, one was built in 1953. If interested write for further information. 356-7C

For sale—meat market. Wholesale and retail business in northwestern Minnesota. Only shop in town. Slaughter house included. Modern equipment. Good farming territory; Lutheran community; Polk County, Minnesota. 356-8C

Farm equipment business. Only implement business in a good, small, central Iowa town. Quonset building 32x48. Price \$4,500, plus inventory. Very good consolidated school; nice Lutheran church. 356-9C

POSITIONS WANTED

Middle-aged woman with two teen-aged children desires to rent a comfortable home near a good high school or vocational school. Would like to locate in Lutheran community

in or near Twin Cities or town of 3,000. Anytime from now to September. Would also consider being housekeeper for one person or semi-invalid. 356-10D

HELP WANTED

Elementary and high school teachers needed for public schools in California city of 35,000. New ELC congregation. Minimum salary \$3,600, higher depending on experience and units earned above A.B. degree. Increase after first year and every year thereafter. Openings especially in lower grades. No California training required. 356-11F

Wanted—Kindergarten teacher for a Lutheran elementary school in Southern California. 356-12F

Wanted—Girl to help with housework on farm. Five adults; \$20 per week. Eastern part of North Dakota. 356-13F

Middle-aged nurse wanted as superintendent of hospital in south central South Dakota town. Population of about 2,000. References required. 356-14F

Head cook wanted for large Lutheran old

people's home in western Minnesota. Employment to begin as soon as possible. 356-15

Wanted—Farm manager, also assistant farm manager for large dairy farm operated in connection with Lutheran boys' home. Social Security coverage; immediate opening. Wisconsin. 356-16

Wanted—Cottage parents, men or women for a Lutheran boys' home. Immediate openings. A planned program of work, recreation and leisure time activities. Wisconsin. 356-17

Wanted—Mechanical draftsman and mechanic for farm implement manufacturing company in southern Minnesota. Must have definite mechanical ability and be willing to work in the shop, plus adequate training in drawing for blueprints. We are willing to train in shop work, but must have drafting training. A wonderful opportunity for the right man wanting a permanent position. 356-18

Wanted—reliable, experienced man to work on north central Montana cattle and grain ranch. 356-19

Wanted—Dentist; Red River Valley city in North Dakota. Office in new and modern clinic building. Excellent territory; strong Lutheran community. Present dentist inducted into service. 356-20

Lutheran doctor wanted in predominantly Lutheran and Protestant area in Allamakee County, Iowa, which is trading center for the area. Formerly were two doctors, but one passed away. Plenty of opportunity for a good practice. Write for further information. 356-21

Christian caretaker wanted in Chicago Rescue Mission. Should be qualified to drive bus on Sunday for children, also station wagon for occasional weekday pickups. Fair salary, apartment and utilities provided. Married couple without children would be best. Middle-aged. 356-22

POETRY COLLECTIONS

For Reading Enjoyment, for Program Use

POETIC MEDITATIONS

by Botolf J. Rothnem

A collection of poems inspired by particular Scripture passages chosen by the author. This book will be used often as a source of quotable illustrative poems, simple and sincere in their message.

Paper, 75c
Code 14-460

POEMS WITH POWER TO STRENGTHEN THE SOUL

Compiled by James Mudge

1,300 selections of religious poetry arranged by subjects, such as Consecration, Peace, Courage, Prayer, God's Will, Service, Hope, and many others.

\$1.95
Code 31-6169

MASTERPIECES OF RELIGIOUS VERSE

Edited by James Dalton Morrison

Unquestionably the most complete and valuable collection of the poetry of religion ever brought together. 2,021 poems by 921 poets. 672 pages.

\$5.95
Code 31-4217

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Lutheran Herald

Successful Vacation Bible School Takes Planning...



No. 5410



No. 5411



No. 5419

ADVANCE PROMOTION

V.B.S. POSTER

No. 5410. Arresting orange-and-black poster, 18x22 inches. Display it on church bulletin boards, in store windows, on tree, or in other places. It will prove a real drawing card for the little effort involved. 10c each

V.B.S. DODGER

No. 5412. Same information as the above Poster, and just as colorful, but 5x7 inches and suitable for distribution from house to house, at Sunday School, etc. 70c a hundred

V.B.S. POSTCARD INVITATION

No. 5411. A very attractive, specially designed four-color card invites the recipient to a full schedule of V.B.S. activities. Provides space for time and place. \$1.00 a hundred

V.B.S. OUTDOOR BANNER

No. 5413. A large, dignified 2x6-foot standard outdoor water-repellent banner, with eyelets for easy display. Printed in orange and black, and featuring same design as on poster. An effective reminder to pupil and parent that the school is about to open.

Erect one on your church or school grounds to arouse community interest. \$3.00

DOORKNOB HANGER

No. 5419. These are inexpensive, two-color (orange and black) attachments for hanging on the doorknobs in the community, inviting all the children in the neighborhood to attend the Vacation Bible School. Space for time and place. 5x8 inches. 95c a hundred

V.B.S. BUTTON

No. 7801. Four bright colors, large size. Provide one for each pupil.

30c a dozen; \$2.25 a hundred

V.B.S. TAG

No. 7591. An ideal way to welcome the children, or to invite them to attend V.B.S. Full color, with colorful cord. Size 2 1/2 x 2 1/2.

25c a dozen; \$1.50 a hundred

SOUVENIRS FOR THE FIRST DAY



No. 7591



No. 7801

TEXTBOOKS FOR ALL DEPARTMENTS

THE AUGSBURG SERIES

Kindergarten: JESUS IN MY HOME

Teacher, 60c Code 22-241 Activity Packet, 25c Code 22-242

Primary: THE POWER OF GOD

Teacher, 60c Code 22-421 Pupil, 36c Code 22-420

Junior: HOW THE CHURCH GREW

Teacher, 60c Code 22-424 Pupil, 36c Code 22-422

Intermediate: EXODUS, THE GLORY OF GOD BOOK

Teacher, 60c Code 22-409 Pupil, 36c Code 22-412

THE CONCORDIA SERIES

Beginners: WE LEARN ABOUT GOD

Workbook, 26c Code 33-2050 Handicraft Packet, 23c Code 33-2051

Teacher, 50c Code 33-2052

Primary: OUR HEAVENLY FATHER

Workbook, 36c Code 33-2053 Handicraft Packet, 23c Code 33-2054

Teacher, 50c Code 33-2055

Junior: THE GOD WE WORSHIP

Workbook, 36c Code 33-2056 Handicraft Packet, 23c Code 33-2057

Teacher, 50c Code 33-2058

Senior: THE ONE ETERNAL GOD

Workbook, 36c Code 33-2059 Handicraft Packet, 23c Code 33-2060

Teacher, 50c Code 33-2061

Write for the Vacation Bible School Catalog giving descriptions of the Augsburg and Concordia Series, as well as full information on all supplementary materials needed for best teaching.

THE TREE

When God made His earth,
His sky and His sea,
He saw it was good
And He made Him a tree.

In the village of Nazareth,
Rocked by Mary
Was a cradle for Jesus
Made from a tree.

To Golgotha's hill
—O dark agony!—
Men led Him to die
And His cross was a tree.

MELVA ROREM